1:Stanford U. S-4, 5 1956 AF14 Central China AF14

The Sinification process in Kwangtung was advanced by the T'ang Dynasty (618 to 906) through the establishment of military agricultural colonies in the area and through its use as a place of exile for political and literary figures who had fallen into disgrace in the North. So great was the T'ang influence, that large sections of the Kwangtung people still refer to themselves as T'ang-jen (men of T'ang), rather than as Han-jen (men of Han) as is done commonly in most of China.[15] Under the Sung Dynasty (960 to 1279), Kwangtung became thoroughly Chinese in culture when the nomadic conquest of North China caused a large number of its great families to flee south and settle there. Until recent times, nearly all of the prosperous clans of Kwangtung traced their history back to migration during the Sung period.[16]

While Kwangsi was subject to similar influences, its progress lagged until the end of the Ming Dynasty (1368 to 1644) and the beginning of the Ch'ing Dynasty (1644 to 1911). At least eighty per cent of the families calling themselves Han Chinese today in Kwangsi arrived there since the seventeenth century.[17]

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15. Ibid., p. 41.
16. Ibid., pp. 143-44.
17. Ibid., p. 144.

1:Stanford U. S-4, 5 1956 AF14 Central China AF14

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The rugged terrain of the province, particularly the western portion, has made it a natural haven for bandits and political dissidents. They have posed a problem for every ruler there, including the current Communist regime.[18]

D. Division of North and South

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While the native cultures of Honan, Kwangsi,

18. A western traveler in Kwangsi around 1910 remarked on the prevalence of robbers in the province; William E. Geil, Eighteen Capitals of China, Philadelphia, J. B. Lippincott Co., 1911, pp. 118-20. In the first half of 1951, a Communist summary of bandit suppression campaigns in South China (Kwangtung and Kwangsi) reported 261, 686 "bandits" killed, wounded or captured. Of this total, 242, 730 were accounted for in Kwangsi: Survey of China Mainland Press, Hong Kong, American Consulate, 172, p. 17. These figures should not be taken as estimates of the actual number of robbers in the two provinces, but as indicative of the relative incidence of overt social and political dissidence in Kwangtung and Kwangsi. The figures evidently do not include members of the Kuomintang army. See Ibid., 212, pp. 23-28; and Current Background, Hong Kong, American Consulate, 39, pp. 18-20. The citations from Survey of the China Mainland Press and Current Background refer to literal translations of material in Communist magazines and newspapers, and should be evaluated accordingly.

2:Shryock H-4, 5 (no date)1931 AF14 Central China AF14

is certain to be only temporary. This cult of heroes is as prominent and universal under the republic as under the empire. Indeed, an old temple, the Ta Szi Koh, is now being renovated and will be dedicated to " The Heroes of the Republic ".

In June 1921, a body of Anking students forced their way into the provincial assembly to ask for an increased educational appropriation. A good deal of disorder was created, General Ma Lien Chia called out the troops, and one of the boys was killed. This caused considerable popular feeling, the boy was honored with a prodigious funeral at the public expense, and services were held annually at the monument over his grave. Ma was recently appointed civil governor of Anhui and has torn down the monument, which he considered a personal insult. Probably the affair will lead to more trouble in the near future and may eventually result in a temple being built over the grave and the formal offering of sacrifices.

The group concerned — in this instance probably the Educational Association of Anhui and the local Student's Union — appoint a committee to sacrifice at certain times, usually once a year on the hero's birthday, though that is not always the time chosen. Many such cults last but a few years; some, like that of Confucius, for thousands. A list of these temples to great men is given in Appendix 3.

The sacrifices offered in these temples vary from a stick of incense and two candles to the Great Sacrifice described already, but in no case I know of are there Buddhist or Taoist influences, though it would be rash to say monks are never called in, and a monk may be employed as caretaker. Buddhism and Taoism have their own saints, of course, like Bodhidharma (Ta Mo), and Nagarjuna (Lung Shu), in the former and the Eight Immortals (Pa Hsien) in the latter, but these are easily distinguished from the class we are discussing, most of whom are Chinese historical characters with little or no mythology connected with them. Ancestral temples have no images or pictures and this class does not usually have them, but occasionally they appear, as in the illustration which follows.

Four temples, none of which are now standing, have been erected in